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SOME OF THE

MISTERIES

OF

GODS KINGDOME

Declared, as they have been revealed by the Spirit through FAITH.

For the Information of all such who have erred for lack of knowledge in their Judgements, and have perished for lack of understanding, to the intent that they may for the time to come wait in that which gives the true knowledge of God, and of his Kingdome, and of the Mysteries thereof, which comes to be revealed through Faith to the upright in HEART.

Also for the confirmation of such who are made partakers of the like precious Faith.

By one who is made partaker of the riches of his grace, and of the salvation which is in Christ Jesus revealed through the Spirit, called

Francis Howgill.

The secrets of the Lord are with them that feare him.

LONDON, 110. k. 374. (4)

Printed for *Thomas Simmons* at the Bull and Mouth neer *Alderſgate*, 1658.

4.25

The particulars treated on in the following DISCOURSE.

1 *WHat the day of the Lord is, and to whom it hath appeared, and how it is seen, and discovered.*

2 *What it is, and what it will be to the wicked, declared.*

3 *What it is to the righteous, and how he appears to them, and whether we are to look for it while in the body, resolved.*

4 *Where it doth appear, and how it cometh, and how it is to be looked for, declared.*

5 *What the Spirit of the Lord is, and how it comes to be received, which discovers the things of God.*

6 *How the spirit of truth worketh, and opperateth in them who are convinced, and yet have not obeyed it, shewed.*

7 *How the spirit of the Father worketh in them who hearken to it, and are in some measure made partakers of its power, shewn.*

8 *Unto whom the Spirit of the Father bears witness, and seals assurance of the Fathers love, and of justification with God, declared.*

9 *What the grace of God is, which is free, and to whom it hath appeared, and where all is to wait to receive it.*

10 *Whether all have received the grace of God or no, and whether it be a sufficient teacher in it selfe, demonstrated.*

11 *Some objections answered.*

12 *A word to the wise men of this world who are glorying in the sound of words.*

13 *Also another to them who are glorying in outward appearances, and worshipping visible things in stead of the life.*

14 *The Kingdome of God and his Christ declared, in some measure as it is revealed by the Spirit, what it is, and where it is to be waited for, and how it comes to be revealed in them that believe.*

15 *Divers Objections answered.*

TO

To the READER.

Reader,

IN times past, in the night of ignorance, when men groped in the darke as blinde men, since the Apostles days; and out of thicke darknesse have spoke darkly of the things of God and of his Kingdome, and written many things about the things of God, and of his Kingdome, which hath fed the darke mynds of many who are unconverted unto God: And seeing how many people are confused in their mindes, and erre in judgement, and have lost the key of knowledge which should give an entrance into the mystery of Gods kingdome, and open their hearts; Therefore in compassion unto them who are thirsting after the Lord to finde him, these few things I was moved to write for the sakes of those who have no place to rest in or upon, to the intent that all may wait in that, through which God reveals his minde, and manifests his true knowledge in man: and these things that I have written, as they were revealed to me, and in me by his pure Spirit. If thou wait in the manifestation of the Spirit; these things thou wilt see to be truth, though hid and vailed from the world that lies in wickednesse, as thou comes out of its nature. I have not written for to please men of corrupt minds, who glory in words and outward appearances, and glory in naturall parts, and in sounds, and are erred from the life; but to the simple-hearted, and for the strengthning of the weake, and for the understanding of the simple; and that which thou seest in the following discourse, which thou canst not close with, let it alone, and judge nothing before the time, in thy wisdome which is earthly, or in thy reason, but in that; and to that of God in thee, I desire to be approved, and to nothing else, and shall be made manifest in the day of the Lord which is dawning in the world, and many have seen it to appear in power and glory; wait thou in thy own particular, that thou maist feele thy own condition, and see thy own state: and that which lets thee see thy own condition, will let thee see the Lord, and what I have declared of him to be true.

I am thy friend in truth, and wisheth
good to all men,

F. H.

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THe Lord God of the whole earth, who lives for ever, even the God of *Abraham*, the God of *Isaac* and *Jacob*, whose Throne is established in righteousness for ever; who rideth upon the heavens, and shines forth in his eternal excellency, from the firmament of his power; he is manifesting himself in his power, as in the dayes of old, & revealing his righteousness as in the years past, and pouring forth his spirit upon his sons and daughters, according to his promise, and they that believe, comes to be made partakers of the *blessing of the everlasting Hills*, even the Lord, who appeared at *Sinai*, unto *Moses* his servant in the bush, who rose up from mount *Seir*, and shined forth in his brightness from mount *Paran*, and came with *ten thousands of his Saints*, even he, from whose right hand went *a fiery Law*; so that the people could not behold his glory: the same is he who hath now appeared in this the day of his power, and is appearing, whose glory shall dazel the eyes of the world; whose brightness shall make dim all the worlds glory, and stain its wisdom, and shut it up in utter darkness, that it shall not appear to have any existance or being, and the shadow of death shall flie away, and all the haughty and lofty Princes of this world shall be horribly afraid; the beasts shall go into their dens when the day appears, and the Lambs of the everlasting fold shall come forth and be fed in the fat valleys, where the springs of life compasseth about all the banks, and rejoyce in their shepherd, and shall say, *The Lord is my shepherd*, which many at this time doth admire and say, *What hath the Lord wrought?* who have seen his wonders in the dayes of old, and have seen his noble acts, which the fathers have told of, who are fallen asleep, and are at rest in the Lord: and now many is God bringing to see their witness to be true, and to have the same fulfilled in themselves; honour and praise unto him for ever, who is the stay and strength of all his people for ever. And the day of the Lord is broken, and the light hath appeared

that manifesteth all things which are reproveable; and the day-star is arisen in the hearts of many, and they are come to see that fulfilled in their hearts, which *Peter* exhorted them to wait for, and to *take heed unto the sure word of prophesie, until the day appeared, and did dawn in their hearts*; which day when it appears, and to whom it appears, discovereth all things and maketh all things manifest, as it is declared by the Spirit of truth, in the Scripture of truth, and every mans work shall be tried of what sort it is, and of what nature it is; and this day hath appeared to many, praises to the Lord, who have waited for it, and now they see every thing in its ground and rise; and every tree and fruit is seen according to its kind, whether good or bad, and every mans works is obvious to every one, who are in the day, and upon whom the morning of righteousness hath appeared, and the Sun of righteousness hath shined upon, whereby that is seen in every one (by the light which is truly called day, by the Lord who causeth it to *spring from on high*) which is reproveable and condemnable, and also whatever is justifiable and unreproveable, is seen by the day of the Lord appearing in the heart.

The day of the Lord, what it is, and to whom it hath appeared, discovered, and how it is seen.

GOd is a spirit, his day is spiritual, and is seen with a spiritual eye, its pure light, pure brightness, the pure shining forth of the Lord in his glorious excellency, the pure shining forth of eternity, life puting forth it self in its brightness, holiness sheding it self abroad in its glory, purity, spreading it self in its immeasurable excellency, and can onely be seen as it is in it self, by the children of the light that are born of it: there is a natural day, there is a spiritual day, the natural day receives its brightness from the Son, the spiritual day receives it brightness from the Son of righteousness, by whom its brought forth; without whom nothing was made, or is made, or brought forth but by him who is the fountain of life; and as the natural day receives its clearness from the natural

tural Sun, and is discerned by the natural eye of a natural man, and all things natural are seen and discovered by and in the natural day, and are perspicuous and obvious to him that hath his natural sight; even so, from the Sun of righteousness, the Lord of glory, light and purity; the day of God receives its brightness, and is issued out from him by the rays of his brightness, and is discerned and seen only by the spiritual eye of the spiritual man, who is the Image of the father brought forth in life, and in his own nature and quality; (that is to say) from God the Father of life, by Christ Jesus the life of men, the light of the world; and this is the birth which is born from above, which is of the nature of the Father and the Sun, and of the day, and he onely comes to behold this day, and discerns all things of the fathers kingdom by it, and likewise discerns all the hidden things of dishonesty, and the works of darkness which is brought forth by the Prince of darkness, who is shut up in eternal and utter darkness, which is his dwelling place for ever, which is his residence, and shall be the residence of all the workers of iniquity that bear his Image for ever.

Obj. *But some may be ready to say, It is not yet appeared, and all things are not yet made manifest, and that day is not yet come, neither hath appeard in this age to any.*

Answ. What if a man that is naturally blind say, that there is no light in the day, nor in the Sun, because he sees none; is therefore there no light in the day, nor in the Sun? And what if all things be alike unto him, day and night, so that he can distinguish nothing, doth this therefore make void their seeing, who do see with the natural eye, both the Sun and the day, and hinder them from distinguishment or discerning? And what if they who are spiritually blind, and are children of the night, say they see nothing, nor beholds nothing of the day of the Lord, or of the discovery of the things of God, or of his glorious appearance, which many witness; doth this therefore make their sight void, or discovery of the things void to them who have seen into the things that be of Gods kingdom? the unbelief of some, doth not make the faith of them that do believe void, God forbid.

What

P S L
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What the day of the Lord is, and what it will be to the wicked, declared.

AS I have ſaid, though the day of the Lord be pure light and brightneſs in it ſelf, and mixeth not with the night, which is of a contrary nature, becauſe the Lord in the beginning ſeparated them, and ſet a decree which will laſt unto all perpetuity, and that which limited the bounds and circumference thereof now is the ſame: I ſay, though the day of the Lord be pure, and keeps its purity, and property, and nature, and is ſtill one and the ſame in it ſelf; (for nothing can alter its purity) yet it is a day of blackneſs and gloominеſs, and a notable terrible day unto the wicked, who hates its appearance, and hates the light; children of falſhood and of deceit, whoſe deeds be evil, it makes them and their deeds manifeſt; there it is unto them, as it is written in a certain place, *The eye-lids of the morning are unto them as the ſhadow of death*; the appearance of the Lord affrights them, and they would run from it as a thief that diggeth through a wall, and breaketh open a houſe in the night when deep ſleep is upon men, but when the day appears, that diſcovers his actions, he is afraid, becauſe he will then, (if he ſtay there) be ſeen; and all that live wantonly upon earth, whoſe hearts are ſet to ſeek after wickedneſs as for hid treaſure; the day of the Lord will ſteal upon ſuch as a thief, and will come as upon a thief, and they being children of the night, and bringing forth the fruits of darkneſs, contrary to the light, they will have their portion in *utter darkneſs*, and eternal vengeance will compaſs them as a wall, and fury as a fire that devoureth all the fewel, ſo ſhall the ungodly periſh, and have their portion with hypocrites.

Think on this all you raylers, and revilers of the light, and of the appearance of God, and repent; for as the *wilde aſſe that ſnuffs up the winde, and they that ſeeks will not weary themſelves with her, yet a time cometh when ſhe may be found and taken*; Even ſo all the ungodly, though they may runne as a wilde

wild Asse, & traverse their way as a *Dromedary*; yet the moneth cometh, and the day cometh they wil be overtaken in the middest of security, and they shall not escape: And though the children of this world, & teachers of this world, and professors of this world, who profess the Scriptures, have prayed for the day of the Lord; yet when it comes, it will be as hot burning fire, as devouring fire, and they will fall as stubble, and as burnt mountains before it, and will not be able to abide; for as I said, whatsoever is reproveable, is manifest by the day, the light, which is eternall, in which God appears; and it shall appear even to the wicked, to the ungodly, they shall be made manifest; that which is manifest, is not hid, but seen, and brought to light, and beholden: So all you hirelings, who preach for hire, and you people that love to have it so, you shall not be hid; all gainsayers of the truth, you shall be found out, all shall be convinced of their ungodly deeds, and hard speeches, and that which makes your deeds manifest will be the day, and that will convince you; for even the wicked shall see his appearance, although to condemnation, shame, and contempt, *They shall see him whom they have pierced*: And know further, even in the wicked God hath a witnesse, which is pure, which checketh often, though they heed it not, because the God of the world hath blinded their eyes; yet when Christ the life shall appear, he will make that see in the wicked which they have put out, and the God of the world hath blinded; yet he by his power will open even the eyes of the wicked, and they shall see him and his coming in dread; and his pure appearance, which shall make them horribly afraid; and his day and appearance will be to their sorrow: Although they would not see, yet they shall be made to see, and to hear that which they would not heare, when God sounds his Trumpet, to give warning to all; that the dead both small and great may *arise, some unto everlasting life, and some unto shame and everlasting contempt*. All that hath hated his appearance shall see, though they would not; Put not this far away, all deceitfull workers, drunkards, lyars, swearers, whores, & whoremongers, adulterers, idoleters, who worship your own imaginations; and all raylers, mockers,

and proud wanton disdainful people that live in wantonnesse and pleasure, time-servers, flatterers, men-pleasers, cursed speakers, vain talkers, foolish jesters, fierce despisers of those that are good, who are come out of the pollution that you wallow in; his appearance will be to their joy, but to your shame and eternall misery, except you speedily repent.

What the day of the Lord is to the righteous, and how he appears to them, and whether any are to looke for it while in the body; resolved.

THe appearance of God who is eternall life, in his day, in his immeasurable light, a great joy and rejoycing to the righteous; for there they come to behold him who is unto his people an everlasting light, and in his light they come to see light; and in his day he reveals the secret mysteries of his kingdome in them, who see his day appear in their hearts, which maketh all things manifest, even the secrets of the Lord, and his hidden treasure, and his durable riches which never cankers nor rusts, but is fresh, and keeps its pure image and impression, and is still the same; by which all the righteous who have waited for Gods appearance, comes to see him and his riches, as it is written, *This is he we have waited for, let us rejoyce and be exceeding glad*; why? what is he come that you have waited for? yea, come, *and his reward is with him*, and they that see him come finde contentment in him, and in his reward; and what is the reward? joy, gladnesse, peace of conscience, assurance of Gods love sealed in their hearts by the pure Spirit of the Lord, the streams of life flowing forth continually from the great deep, which refreshes and keeps cool in the greatest extreamity and heat of temptation; and this is enjoyed by them that have waited, and do wait for it even in the body, they bare witnesse of him and of his coming, the Disciples; what was their witnesse? *The Son of God is come, and hath given us an understanding*: Of what? of God, of his day, of his appearance, of his power, of his wisdome, of his kingdome, of hope, of faith, of assurance, of peace, of

joy, of comfort and consolation: what in this life? yea, a cloud of witnesses I might bring in former ages, and a cloud of witnesses I might bring in this age, blessed be the Lord; But my witnesse is nearer me, that giveth me assurance, and is surer to me then all their witnesses, although they be all true: *Abraham* the Father of the faithful, and of the righteous, who believed God, and was accepted; he *saw Christs day, and was glad.* Say literall professors, that's by faith; yea what else? by faith he and all that ever saw Christ and his day, or the Father, they saw him by faith; *By faith they saw him who was invisible.* Isa. 12. 2. *Behold God is my salvation, he also is become my salvation*; what, dost thou enjoy it already? yea, he is become: And *Simon* who waited for the consolation of *Israel*, Luk. 2. 30. *Now let thy servant depart in peace, for mine eyes have seen thy salvation.* And this he said, who knew Gods comfort and consolation; as our suffering for Christ doth abound, even our consolation in Christ doth much more abound; and they were made partakers of his Divine nature, and sate together *in heavenly places in Christ Jesus.* For heaven is his Throne, and they that are in him, and enjoyeth him, who is the power of God, and the wisdome of God, knows peace, and rest, and salvation both from guilt and act of sin; And the Apostle wrote to the *Hebrews*; *After he had purged away our sins* (speaking of the attonement) *the everlasting high Priest, he sate down on the right hand on the Majestie on high.* He saw beyond sin even him who had purged away sin; and this comes to be made manifest unto them, and in them that believe by the Spirit of Jesus who is Christ the Lord, the arm that brings salvation; and is the author of eternall salvation unto all them that believe, who begins it in his day, and perfecteth it in his day; for he works in the day, as he himselfe said, *Hitherto my father worketh, and I worke; but the night cometh when none can worke.* So that he destroys the work of the Devill, which is his work in man; which they that are come to his day feels and sees the handy-work of God in themselves, *and his owne works praise him*, for they onely can; and they that are not come to the day knows not Gods work in themselves, and they who have not yet heeded that in themselves, which manifesteth all things reproveable; neither that which

doth reprove they are not come to know; the appearance of the glimmering of light, or of the day yet in themselves, which the Saints witnesse in them, even all they that are sanctified.

Where the day of the Lord doth appear, and how it cometh, and how it is to be looked for, declared.

THey that gaze abroad, whose eyes are abroad, cannot see his appearance, nor his day which appears. He that knoweth not wherein it consists, knows not how to look for it, no more then the Jewes who were Scripture-professors, and learned men knew, wherein the kingdome of God did consist; Even no more do the litteral professors, whose faith is founded on the Letter, and upon that which is visible, knows what I say. First, all must know wherein it doth consist. It is eternall brightnesse shedde abroad through all things, which pierceth through, and searcheth the secretest place, even that which is invisible, and maketh manifest all things; and the nature of every thing by the day of the Lord comes to be seen, and it appears in the heart; they were to wait for the day to dawn, and to break forth in their hearts, and to wait for its appearance there; and that's it which is to be waited for and upon; that which maketh evill manifest, and brings it to light, and declares against that which is contrary to its nature, and so the day cometh to dawn. Christ the covenant of light, Gods gift, who is sent and annointed of God to preach, and to *proclaim the acceptable year of the Lord, and also the day of vengeance.* He proclaims in the heart; for he comes not to bring peace, but a sword, and his sword is the sword of the Spirit, it's that which divides *and discerns the intent of the heart*; and his day discovers the desperate wickednesse of the heart: And where he finds no faith in the heart, he kindles a fire in the earthly heart, and executeth his vengeance: And his day unto such is a day of great perplexity, their spirits comes to be wounded, the heart comes to be made faint, and sorrow comes to fill their hearts, and trouble

trouble to be felt; and in this ſtate are all in, who are unconverted, he findes no faith, no hope in the heart, therefore he comes and takes away peace. Many hath talked of the day of the Lord; but when it comes to draw neer them, they *will not abide it.* Whatſoever makes manifeſt is light. Now the day makes all things in every one manifeſt; and when deceit is ſeen, and wickedneſſe brought to light, then they that have done evill cannot abide, but would run to any thing, rather then abide the day, or to ſee the Lord of life appear in his day to execute vengeance upon his enemies, and to deſtroy his adverſaries; and to kindle an unquenchable fire to conſume all his enemies: And who hath not ſeen this yet in themſelves, never hath ſeen the day of ſalvation, nor of gladneſſe; and this made the Prophet cry out, *Who may abide the day of his coming?* And many have been eye-witneſſes of the dreadfull day of the Lord which hath appeared, wherein all peace hath been hid from their eyes; and all that ever came to ſee the day of joy and gladneſſe, firſt did know the terrour and terrible day of the Lord in themſelves: Therefore ſaid the Apoſtle, *We knowing the terrour of the Lord, doe perſwade men.* Now it cometh not with obſervation; loe here, or there: So the Phariſees looked the Kingdom ſhould come, when Chriſt told them it was *within them.* So ſay I, if ever any do behold the bright ſhining forth of eternal life, thou muſt wait in that which is pure of God, through which he will manifeſt his day, and his power in his day in thee; as thou keepeſt in thy minde to that which manifeſts unto thee evill, and ſhews thee good, thou wilt ſee how it appears. *Even as the light ſhineth from the Eaſt unto the Weſt, ſo is the coming of the day of the Lord.* And the eye which is ſpiritual ſees it, and the power and the glory of the Lord comes to to be ſeen in the day which is pure and ſpiritual in the heart; and the eye which is pure, doth behold when it comes, where it comes, and how it comes, and it's *hid from Vulterous eyes, and from their eyes which are full of adultery, and cannot ceaſe from ſinne.* Now the day of the Lord cometh not where the carnall mind may imagine, nor when: Man will neither according to the carnall deſire of the carnall heart, neither according to the

evill

evil eye that looks out, can it be seen, but it is seen in Gods own light, and by the measure of Gods holy spirit. And as the day of the Lord is a mysterie, the spirit of the Lord is the onely discoverer of it; *None knows the things of God, but by the Spirit of God*; and the day of the Lord and his bright shining forth in the heart of man, is one of the glorious things of God, which onely the spirit of God doth give the knowledge of to man, and in man, and not the letter, nor the Scripture; for the Jews had the letter, and *they had neither heard Gods voice at any time, neither ever did see his shape*, neither did they see the day of the Lord, nor the power, neither in a word, did see or perceive God or any of the mysteries of Gods Kingdom at all, but dreamed, imagined, thought and conceived of things in their minds, their foolish hearts being darkened, for the further a man draws from the light, his heart comes to be more dark, and their understanding closed up, and shut up, that they cannot behold the Lord, neither his glory, which is revealed onely by Gods holy spirit, which spirit is near man, though he see it not.

What the spirit of the Lord is, and how it comes to be received, which discovers the things of God.

THe Spirit of the Lord is pure, holy, equal, purity it self, holiness it self, equity it self, and is one with the Father and the Son, *The Father, the Word and the Spirit is one*, its life, its pure power, pure strength, purity it self, which mixeth not, neither joineth to any thing but that which is of its own nature; its an immeasurable pure substance, its life issued forth, an active living power, and is everlasting, alters not, changes not, keeps its holiness, its purity for ever, it is unsearchable, unfathomable, undeclarable; words are all too short, too narrow, to declare its excellency and glory, but onely as it makes it self out to them that believe, and opens it self, and sheds it self abroad in them that wait upon it; it is revealed in its own purity, manifest in its own power, and received in its own light, felt in its own vertue, the living

ving father of life himself is manifest by it, and appears in his power, majesty and excellency through it, to man and to the sons of men, to the righteous and unrighteous, to godly and ungodly, to the upright, and to the deceitful, to the children of darkness, and to the children of light, that which searcheth the heart of man, and sees through all things, and maketh manifest all things, *even the hidden things of God*, and the secret works of darkness, and reproveth for all evil, all iniquity; that is the pure act of the spirit, which convinceth every man, and as the creature comes to join to it, it arises and shines forth more clearly, and maketh it self known in its power and operation, its power comes to be felt, it checks and reproveth, judgeth and condemneth all actions which is done and past, and brings them to the creatures remembrance; and as it is waited upon and hearkened unto, it sheds it self abroad in its own pure brightness, and bringeth all things to light, even all the deeds of darkness, and maketh manifest the intents of the mind, and manifesteth all things reproveable: Now as there is a waiting upon the pure appearance of it, and the mind be still and quiet, and calm, the creature comes to feel and sensibly know his own condition, he sees his mind is alive to other things and other lovers, and not to God, and so he sees himself dead to the things of Gods kingdom, and in the loss, and in the fall, and in the transgression; now this which shews the vain motions and vain thoughts, and checketh them, is an operation of the spirit, and purity comes to be felt working in the heart, and as it is loved and obeyed, it leadeth and converteth the heart to the Lord, and draweth towards its self, out of unholiness, and from under the dark power, and brings that under, and so it arises in its strength as it is believed in and waited upon, and judges and condemns for all evil, for it is the discoverer of the mind of the Lord to the sons of men; or the Father by it makes known his mind to and in the creature, and doth discover the things that be eternal in their true property and nature (which onely they that have the spirit, and have received it, and are brought out of the sensuality comes to discern him, who is invisible, and the things that belongs to ever-

verlasting happiness, which is not seen by a natural eye, neither received by the spirit of the world, who never received the things of God, neither the testimony of them who were in the life. Now all that comes to receive it (that is to say) the spirit of truth must wait in that which is pure, unto which it joins; it joins not to the corrupt man, neither to the sensual heart, neither to the vile affections, neither unto them whose eyes is full of adultery, which cannot cease from sin, neither to the seed of falshood, neither to the corruptible birth, neither unto that which is born of the flesh, nor unto the will of the creature; yet notwithstanding, though it join not to these, yet is it near man, even the natural man, its manifestation or the shining forth of its brightness, maketh all these things manifest before-mentioned to be evil; and thus far the spirit of God hath appeared to the world and all mankind, as to convince the world of sin, yet still it remains in its own purity, and while the heart of any man is taken up with that, and joined unto that which the light reproves, (that is to say) the worker of iniquity; that man hath not received the spirit, neither is made possessor of it, nor injoyes it, but it stands off man, and from man at a distance, shewing the worker of iniquity and the works of darkness, and manifesting to the creature in its light, and letting him see unto whom he is joined; for so far as a man denies himself in acting or joining to that which the manifestation of Gods spirit (shining forth in its own purity) in him reproveth, so he comes nearer, and comes to join in some measure to the spirit of holiness, or the holy spirit, and to receive it, and to feel the power of God in some small measure, though but weakly working in him, to the purging out those things which the spirit lets him see is evil, which hath been reproved in him, and so in some measure feels in himself what to wait upon, and where to wait, and in what, even in that which gives every one a feeling of their own condition within, and opens their understandings.

How

A 39

How the spirit of truth worketh and operateth in them who are convinced, and yet hath not obeyed it, shewed.

THough God who is a spirit hath appeared by his manifestation unto all, yet all have not received it, he that hates the light hath not received it, *The eye-lids of the morning are unto him as the shadow of death*; that which manifesteth and bringeth to light all evil, the evil doer likes it not, heeds it not, receives it not, but still is without God in the world, that lies in wickedness, and without the spirit, in death, and dead in trespasses and sins, a sepulcher, in which the just lies slain; in this state God is not remembred, there is no remembrance in the grave, nor no thanks in the pit, yet light shines in darkness, and a man unconverted, yet convinced, is that darkness, and that which convinceth him is the light; so light shines in darkness, in man, in the greatest darkness; and this may convince all vain disputers, who say every one is not inlightened, neither that the spirit of God hath appeared to all; good men have it, bad men its near them; they that bring forth the fruits of darkness, & bring forth the deeds of darkness, they are lighted, yea, they that are in darkness, & are darkness, the light shines in them, the spirit of God shines there in darkness, manifesteth their darknes, here man is darknes, the *Ephesians* were darknes, in the unconverted estate, yet had light shining in them, *Eph.* 5. 8. the spirits manifestation they had, but were not led by it; once they were without God in the world, but after it was turned unto, it shewed them their darkness, and it leading their minds, they came to be made light in the Lord, who is that spirit, whose manifestation hath appeared to all, so all are without excuse, *for he hath not left himself without witness*; and they that have not Gods witness to be theirs, (that is to say) to possess it; they have no faith nor assurance in God at all, but that which should bring assurance of salvation unto them; it assures their condemnation, and also reveals sorrow. Now as every one is turned to the measure of Gods holy spirit, and keeps his mind into it, he comes to feel and to see its reproof, and so as the mind is

kept ſtill into it, it ariſes in its purity, and ſhines forth in the heart in more brightneſs, ſtill checking man for diſobedience, ſtill judging, and as it is liſtened unto, it appears in ſtrength, and layes every mans heart open, and lets him ſee how full of unrighteouſneſs he is, how full of imaginations he is, how his heart is full of vain and idle thoughts, and how luſt aboundeth in the heart; this makes his trouble to increaſe, and his ſorrow to multiply, and this is alwayes preſent, none can run from it, but it follows him, and ſhall purſue every one to the pit who obey it not, and kindle his torment; and whatſoever the mind may run into, to take pleaſure for a moment, and the heart be exerciſed in, yet this meaſure of Gods ſpirit is alwayes preſent to condemn it, and judge a man for it, ſo the ſtrokes of the Almighty is ſtill heavy upon his back, being ſtill in the diſobedience of the ſpirit; it never bears witneſs unto any man in that ſtate, but God through it ſtill ſounds the alarum of war and terror in his heart, ſo that fear compaſſeth him about on every ſide, and though for a moment, the cry may not be heard, and through diſobedience it may ſeem as dead as unto him, yet if ever the mind be but ſtill, and a man ſober and calm, and ever mind what he is doing, it appears again, and though a man may take up ſomething, and perform ſomething which is called religious, and pray in words, and read, and talk of the Scriptures, and may take up ſome carnal outward Ordinance, and there content himſelf for a time, yet ſtill the witneſs of Gods holy Spirit, for that, ſhews him his hypocriſie, and that he ſeeks a cover to ſhelter himſelf under, that he may live in diſobedience, and be at eaſe in the fleſh, but all in vain, for there is no peace within, but the meaſure of Gods ſpirit ſtill ſhews him he ſerves ſin, and follows his own will, and in this will brings forth a worſhip, and this is will worſhip; nay, if a man ſhould practice all thoſe things which others who were in the life performed, and were accepted; yet this will not ſatisfie, God hath no pleaſure in this, no more then if one *ſlew a man, or bleſſed an Idol, or kiſſed Baal*, all is abomination to the Lord; and though a man may ſin ſo far againſt the light of Chriſt in his own conſcience, that the light be to him as though there were no ſuch thing, yet all this will not

do, for the Lord will thunder from his holy place, though thou have ſtopped thy ear as to him, and cloſed thy eyes, yet he will make thee hear and ſee, and will cauſe his terror to ſtrike into thy heart, ſo that dread ſhall compaſs thee about as a wall, and thou ſhall be afraid for that which thou ſhalt ſee and hear; and though the ſpirit ſtrives long, yet being ſtill diſobeyed, the long-ſuffering of God comes to an end concerning him that hath been unfaithful, and then his wrath is kindled as fire, which ſhall burn to the loweſt Hell, into which all the rebellious and ſtiff-necked ſhall be caſt and have their portion for ever among all the children of darkneſs; therefore all who have been convinced long, and ſtill are by Gods holy ſpirit, of the way of truth, and yet have not ſubmited to the leading of the Spirit; think on this (for its the Lords truth which I declare unto you) or elſe eternal miſery will be your end.

And if thou ſtill perſiſt on after the imaginations of thine own heart, and in thy rebellious will, thou quencheth the ſpirit and the motions thereof; and though it be life in it ſelf, yet is as dead unto thee who art in the gainſaying, reſiſting that through which Gods eternal power is manifeſt in them that believe; and thou wilt grow inſenſible and paſt feeling, and become as ſeared fleſh, and be ſenſleſs as to the things of God, and hardneſs of heart will come upon thee, and thou wilt be as a ſtone which cannot be melted, and wo wil be unto ſuch where the ſpirit of the Lord in them ceaſeth to ſtrive with them, having ſo long rebelled againſt, and gainſayed the pure drawing of it, that ſo the Lord is grieved and wearied with their impenitency, that he gives them up to their vile affection, and to follow the imaginations of their own heart (*who receiveth not the truth in the love of it*) but in the enmity ſtill remains obſtinate, doing deſpight unto the Spirit of grace, his long-ſuffering comes to an end, and his fierce wrath comes to be kindled againſt ſuch, and that which would have led them out of the world, into true pure everlaſting peace, now becomes their tormentor, and they baniſhed from his preſence, and ſhut up in eternal miſery, where the fire is kindled by the breath of the Lord that burns for ever, the ſen-

tence of condemnation being past upon them *because they had pleasure in unrighteousnesse, and have sold themselves to do wickedly*, and crucifying the appearance of God in themselves; which appearance though it live in the fountain of life, yet crucified by thee who art out of the life, yet lives still for ever in it selfe to be thy condemnation eternally.

How the Spirit of the Father worketh in them who are turned to it, and have taken heed unto its manifestation, and are in some measure partakers of its power.

THere are differences of administration; *But the same Lord*; *and there are diversity of gifts, but the same spirit*; *and there are diversities of operations, but the same God which worketh all in all.* Now the spirit of Truth which is life in it selfe, putteth forth its own pure act, not onely to convince and detect him that transgresseth its appearance, & manifesteth evill which hath been committed by man; but also being turned unto, and waited in, it shews man when motions and temptations unto sin ariseth; and as the Creature is still, and waiteth in that which manifesteth and singly keeps in his minde to it. It sheds abroad its power, and vanquisheth and subdueth those lusts which do arise, and condemns the ground from whence they arise, and it purely draweth the mind after it, and secretly worketh and breatheth forth its pure life in him that waiteth in patience and in stilnes, not heeding the vain thoughts and imaginations that riseth in his heart; but rather heeds the manifestation of the Spirit, at whose bright appearance all the vain desires comes to be extinguished, and there comes to be a hunger begot within, to be made partakers of its purity and of its nature; for God through the operation of the eternall Spirit lets forth his power, which turneth and changeth the heart, and cuts asunder and divides betwixt a man and those lovers that he hath joyned unto, and makes a separation within, and carries a man further from those things which the measure of the Spirit reproves, and this leads nearer unto God: And so they that do

do believe in the measure of Gods Spirit, comes to feel what repentance from dead works is, and the works and the worker is seen; and who it is that hath wrought is manifest in the light; and as there is a diligent waiting upon it; there is nothing that passeth through the minde, but it discerns, and gives a discerning unto every particular heart, who singly and quietly waits upon it. But yet after the Spirit of truth in some measure be felt, and its living testimony in some thing; yet it may be a long time before there be a clear distinguishment in the understanding; so that one cannot clearly discern its moving from all other false motions and high imaginations which are above: And hence it is, that the hasty and forward minds follows their vain motions which leads them into deceit, and then the Questioner gets up, and then they question all that ever the Spirit hath made manifest unto them before; a vaile then is drawn over, and the enemy lodges in the vayl and in the darkness which is entred, and then as soon as any hearkens within, to that which is the uppermost, and doth abound; the enemy that lodges in that presents motions as to obey this and that, and all is deceit: So therefore all is to keep back, that they may sensibly feele between the pure motions and drawing of the Spirit, and the vain thoughts that arise out of the earthly heart; and when any thing doth arise which the light doth not bear witnesse to, it's not to be followed nor heeded, but a quiet still writing that things may be cleared to the understanding; and for want of this many have run out, and have brought forth Satans work, and acted things forwardly in their wil, and so have clean lost the true sense of that which should guide their minds, and have followed the spirit of errour, and have caused the pure spirit of the Lord to be evil spoken of; But as there is a keeping back, and a quiet waiting out of willing, or running and hast; it arises purely and stilly in the heart, and shines forth in brightnesse in the heart, so that it giveth perfect evidence and full testimony of it selfe, that there will be no doubting nor questioning of it's motion; for it will apparently shew forth its selfe in its own transpa rent brightness, with full assurance of its own will, and then after it be cleerly

ly ſeen, and its motion, then keep under all reaſoning, and keep out all queſtioning, and give not way to temptation; and that which moves of the Lord of life, will carry thee through in its own operation and power to accompliſh the will of God, and ſo thou wilt have peace being obedient, and thy ſtrength will be renewed; for as any is brought to ſubmit unto the will of God, when it is known, and comes to obey by vertue of its own power; that which is contrary unto Gods ſpirit in thee, comes to looſe its ſtrength, and to decay, and be weakned; but as any diſobeys the pure motion of Gods holy Spirt after it be known, the enemy is ſtrengthened, and that which is of the fleſh nouriſhed, and the ſpirit comes to be quenched, that which would give thee power, if thou ſubmitteſt to it: But yet know this, the ſpirit in it ſelfe never loſes its purity, neither can be quenched in it ſelfe, but will bear its pure witneſſe againſt thee, and none ſhall be able to ſtop its reproof; Thus the diverſity of its operation comes to be known as its hearkned unto, obeyed, loved, and believed in; it puts forth its pure power and gives ſtrength, and ſeales peace to the obedient; but diſobeyed and reſiſted, it condemns, judges, reproves and ſeals condemnation to the diſobedient, and yet there is no variation in it ſelf, for it is always one and the ſame.

But as it operateth upon different natures or objects unto which it joyns to, or ſtands at a diſtance from, that is to ſay, the good ground it cauſeth to bring forth fruit unto God, and the curſed ground, out of which bryars and thorns do ariſe, it kindles a fire in, that ſhall not quenched; but as there is a ſubmiſſion unto its pure operation, it burns up and deſtroys that which hinders the growth of the ſeed, and it purgeth the heart of them that have confidence in it from all filthineſſe both of fleſh and ſpirit, and worketh up the creature into its own frame and nature, and faſhions, and makes and moulds all that are in the faith into the image of the Father; and ſo the Fathers love comes to be ſhed abroad in the heart: and as wrath was revealed through the ſpirit and condemnation, ſo now the peace of God comes to be enjoyed, and his conſolation ſhed abroad largely, in which there is pure rejoycing for ever.

Unto whom the Spirit of the Father bears witness, and seals assurance of the Fathers love, and of justification with God, declared.

NOne hath the witness of Gods spirit bearing witnesse to them nor in them who have not believed in the true light *that lighteth every man that cometh into the world*, by whom alone life is begotten by the powerful operation of Christ in them that believe in him who is eternal light it selfe, whose word is *spirit and life*, by which the new Creature is framed & formed in them that believe, unto whom he maketh manifest his power; for unto him who is the life of men is all power committed both in heaven and earth; for nothing was made or created but by him, neither is any turned from sin but by him, and by his mighty power: without him is death, in him is life, *and the life is the light of men*: So that none but they that are born of the light, and are begotten by him who is light, can have the spirit of Christ who is light to bear witnesse unto them, neither the assurance of the Fathers love; for onely they that are born of the spirit, and walk after the spirit, are justified by the spirit of the Lord; for the assurance of his love is not made manifest to his enemies, but unto them that are born and brought forth in his own image, in his own likenesse and nature, which is pure and incorruptible without stain or defilement, the holy seed which is *heire of the promise*, who knows the living hope which purifies the heart, and bringeth the answer of a good conscience unto them that feel and witnesse *the washing of regeneration*, and have known in themselves the clean water poured forth upon them, which hath taken away the stains, and spots, and blemishes, and the defilements; for where these are not washed out, and the heart cleansed from them, and that believed in, wherein Gods all-sufficiency is felt, and his power made manifest, there cannot be assurance of the Fathers love in the heart, nor in the soule; neither doth the spirit of the Father bear witnesse

neſſe unto ſuch, nor aſſure their juſtification; but on the contrary, where ſin remains unſubdued, and taken away; the ſpirit of the Father condemneth the ſin, and the creature now is joyned to it, and is become one with it; for no ſin is brought forth, but there is a conſent and an aſcenting to the inſtigation of the Devill, although when a temptation ariſeth either within or without, there may be a reſiſting and a ſtriving againſt it for a little; but the heart not being kept cloſe to the ſpirit, the enemie often enters, and ſo captivates the underſtanding, then there is an agreement and ajoining to the adverſary, and ſo the ſpirit pronounceth the ſentence of condemnation upon him who is joyned to the harlot, and becomes one fleſh, and joyned unto ſtrange fleſh w ich is not the fleſh of Chriſt the ſeed, and that which hath joyned and conſented to drink of the cup of fornication, muſt drink of the cup of indignation and terrour, and bear the ſtroke of Divine Juſtice, and lye in patience under it till that be cut down which hath joyned to deceit, before there can be the remiſſion of the trangreſſion, or the creature juſtified in the ſight of God: For ſin is not blotted out of the book of Gods remembrance till it be turned from, and repented of, neither doth the creature ſtand clear in the ſight of God, when God judges in righteous judgement, which the light in every ones conſcience ſhall anſwer. *Now he that is born of God ſins not, for the ſeed of God remains in him*, which is life: And as the creature joyns to that ſeed which is heir of the Kingdom, and of the Crown immortall, he comes to be made partaker of its vertue and operation; which ſeed is Chriſt, and by his power by which he limiteth the ſeed of the Serpent, and weakens his ſtrength in the creature, as man cometh to believe in his ſtrength unto whom all power is committed, the covenant with Death is broken, and that agreement that the creature hath made with Death comes to be diſannulled by the arm and power of the Lord, and ſo the creature comes to be delivered from the bondage of corruption, and the new man comes to live, or the new creature which is born of God, which ſins not, comes to be framed and faſhioned in the image of the Father: and the Fathers love is manifeſt unto

to him and in him, and he hath the assurance in himself. The Babe that is born from above, of the Spirit which is from above, of which he is born and brought forth of the just by the just, he is justified by the just God, and the just witness of the Spirit sealeth this in him: And he hath the record of his justification: *For there is three that bear record in the earth, the water, the blood, and the spirit*; and he that is born of that which is pure in itself, hath the witness of all these three in himself, for they agree in one: That which one beareth witness too, and for, the other doth the same, and the record, and testimony, and witness of all these three hath he that is born from above. Moreover, *there is three that bear record in heaven, the Father, the Word, and the spirit, and these three are one.* So he that is born of the Father, and begotten of the Father in Christ the seed through the Spirit, he and he alone comes to feel the Fathers love made manifest in him, and is justified in the sight of the Father, and hath the record of all these witnesses before mentioned in himself; so that he hath his assurance and evidence near him and in him, the seal of the Father, the seal of the Spirit: And so when the adversary comes to tempt and to assault, and would raise up doubts in the mind, the evidence is near, which puts him out of all doubt that he is in the love of God, and blessed for ever; and happy are all they who have waited for these things, and have felt these things, and are witness of these things; for flesh and blood hath not revealed these things. Now let every man who reads this prove himself, and try himself whether he be in the faith or no, and whether he have the evidence of the Spirit or no, that he is born of it, and knows a birth that sins not, because the seed remaineth in him; who is kept by the power, that the evil one touches him not, kept in salvation, and in saving health alive unto him who hath brought him forth to life to drink of the cup of blessing, and of the cup of salvation which nourisheth and refresheth up unto eternal life them that continue in the Faith.

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What the free grace of God is, and unto whom it hath appeared, and where all is to wait to receive it, declared, as it hath been revealed by the Spirit.

THe grace of God is pure, and is the free gift of God, and it is perfect, it is the appearance of Christ, it is a beam of righteousnes shining forth, it is a measure of Gods strength and power issued out from himself, and a proportion of his treasure, vertue, and sufficiency which comes to be shed abroad in all them that believe in it; its that through which God maketh known his will, and teacheth his by it, and reveals his saving health through it to them that are taught by it and through it; them that believe in it, are builded up in the truth, and becomes a habitation for God; no man doth any thing to purchase it, none need say, where may I get it, or how may I know its teaching? its near thee, it is in thee, it hath appeared to all men, it shews ungodlines in the heart of man, by its pure brightnes; yea, to all men it shews the motions unto sin, and that which is not like God in motions, words or actions; it draweth the heart of man from them as with a cord, it shews the lusts of the heart and mind, *the lust of the eye, and the pride of life*, it never joyned to sin, nothing can alter its purity or property, as in it self it is always one and the same, it is perfect, and will be alwayes so, it stands off, and at a distance from that which is corruptable and imperfect, and yet beholdeth it, and although some that have turned to it, be again turned from it, and may turn it as in themselves into wantonness, yet it keeps its purity, and still reproves thy wantonness, and will lay is before thee, and will shew thee how thou hast abused the appearance of Christ, and hath marred his countenance and his face, and reprove thee for it; many have been the talkers of it in this professing age, but knew not of what they spoke, neither ever informed the mind of man, where it was to be waited for, neither how it might be known, or how, or what the operation of it was, but hath cryed up their own imaginations,

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we are justified by his free grace, from all sin past, present and to come, and in this conceit thousands have been led into the pit of darkness, while out of thick darkness they have cryed up, we are justified by free grace in Christ, while the free grace of Christ, Gods gift, which should have taught them, they never heeded at all, but got up into conceitedness, and carelessness, and presumption, out of the fear of God; and pretending justification, while they themselves were the servants of sin, and bond-slaves to corruption, and this is the state of thousands at this day, and they that have been publishers and preachers of free grace: Now when the thing it self comes to be witnessed and declared what it is, and as it is, and where it is; now they say it is not sufficient to teach any the knowledge of God, but from all such fooliſh doaters, and blind guids, and ignorant shepherds, is God bringing many sheep home which they have driven away, and they would kill now them that are fed and taught by the gift of God, and says its not sufficient, and so make them to dislike their food, & dislike their shepherd, so would make them deaf & blind, and then they might lead them into any desert, & feed them among the swine, who wallow in the mire, in filthiness, and lust, and pleasure, and ungodliness, and so beguil the sheep, and scatter them from the fold, and lead them from the true shepherd, and from his appearance, which is his grace, and from the shepherds voice, which is the word of his grace, which is able to save the soul. Oh all you blinde guides, and you that call your selves Orthodox-men and Ministers, and all you that have been preaching free grace in words; and now when God hath given them that have waited upon him an understanding to declare the thing it self, that you have spoken of; now you cry its not a sufficient teacher. Now let me ask you a question, if that which teacheth to deny ungodliness, and shews it, be the grace of God, and the gift of God, then how say you, its not a sufficient teacher? if it be not a sufficient teacher, then why did the Apostle commit them, and commend them to the word of his grace, which was able to save their souls, and whether is not that which is able to save the soul, a sufficient teacher? Answer ye wise men, and ye

literal *Rabbies*, if that which shews sin and temptation be not sufficient, then declare you, and let us see your skill in the mysteries of God; but to return unto them, in whose minds there is a desire to be informed; seeing then that Gods free grace, which is his pure appearance, hath so far manifested it self, or God through it shews sin, and teacheth from sin, that which teacheth from sin is holy, and that which leadeth from worldly lusts is pure, and that which saves from sin is grace, which is saving in it self, *and God hath so loved the world, as that he hath sent his Son into the world*; and he was and is the light of the world, and hath shed abroad his grace, and hath made it appear to all, and all that waites upon it, and comes to be taught by it, feels its assurance, so all is left without excuse, therefore wait in that which hath appeared in thee, that which shews the lusts, and thoughts and motions unto sin, this is Gods gift, Gods grace, this is sufficient, though all men in the world say it is not sufficient, yet this makes not my faith void, neither thine who hath received it; but thou hast the witness of thy faith in thy self, which giveth pure and perfect feeling of the operation of the Spirit of the Lord, and all is to wait within, to hear him who condemns sin in the flesh within, which by his grace shews man his transgression and insufficiency in himself, and by the word of his grace saves all them that believe in it out of sin, and giveth dominion over sin; and this comes to be revealed in the heart of man, and there must it be waited for in that which is pure, that it may be received, and there the operation of it comes to be known, and its vertue partaken of by all that do believe in it, and receive it, and are subjected to it, they see and feel Gods salvation revealed through it to their souls, and knows where their strength lies, not in self-acting, but in the free gift of God, the gift of righteousness, the righteous gift, by which justification cometh upon all that believe.

4.5.1

Whether all have received the grace of God or no, declared; and and whether it be a ſufficient teacher in it ſelfe, to wit, that grace that hath appeared to all, if it be received, demonſtrated.

THis wiſe generation, whoſe wiſdome is below the wiſdome of God, have confounded peoples minds with diſtinctions; as that there is a two-fold grace. Firſt, that which they call common, which they ſay hath appeared to all men.

Secondly, that which they call ſpecial, and ſaving, which hath only appeared to the Saints, and by giving heed to theſe diſtinctions, in times paſt many years ago I loſt my ſelfe and my guide, and went from the appearance of it in my ſelfe, to hearken to a thing at a diſtance from me, and heeded not that at home which was near, becauſe it was called common and inſufficient, and ſo ſuffered great loſſe; and there I am moved by him, in whoſe ſight I have found favour and mercy, and grace, to declare the truth as the Lord hath made it manifeſt to me, and in me; that all who ſeek after the Lord may be informed, and know where to wait upon the Lord; for unto that grace which ſhewed me evill, and temptations unto evill, I was made to go back unto, after many years profeſſion (which they called common and inſufficient) before ever I found the Lord, or felt his living power again; For the firſt, they ground upon the Letter, as they judge, where it is ſaid, *He cauſeth the ſun toſhine, and the rain to fall upon the juſt and unjuſt*: And where it is ſaid, *in him we live, and move, and have our being*, health and ſtrength, and an underſtanding in things naturall, and by which men comes to ſee groſſe ſins and evils; but that which they call ſpecial, is that which the Saints are ſaved by, & are eſtabliſhed in, in righteouſneſs, and receive the remiſſion of ſins. Now he that cauſeth the Sun to ſhine, and the Rain to fall, nd giveth health, and ſtrength, and nouriſhment to all things living that are viſible, in the outward viſible creation, and that diſcovereth groſſe ſins,

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and open evils to man, the same is he who is the life of the soul, the same is he that sanctifies, and purifies, and saveth them that believe, and its the same vertue and power that upholds the naturall man in his pure nature, that upholds the spirituall man, and by which he liveth unto God: It's the same grace, I do not say the same measure; for the same vertue and power by which all things that are visible and living, were made alive, and subsist in their station and covenant, and bound where they are set and placed; the same grace, strength, power, and sufficiency upholdeth the heavenly bodies, and moveth and acteth in a higher sphear or degree, and preserveth all that believe, and are quickned by him who is the power of God in heavenly places, and the same power and vertue that discovereth the dark places, and hellish places, and the horrible pit; it's the same power, life, strength and vertue that leadeth all that believe into the land of the living, into the holy place, into the peaceable habitation, into the holy mountain, and into the heavenly Tabernacle made without hands: And in few words, he that discovereth open sins, the same grace and the same purity discovereth hidden and secret sins, though the measure of its purity shine in one more then another, because them that are in the unbelief, the darkness over-shadows, and the mountains are high, and the vayl is thick, and the clouds are many; and the ayre dark, so that it's resplendency and brightnesse is not seen because of the vail which shadows it, that it hath not much entrance; but in them that believe, and have received that grace, and is joyned to it in which they believe, it renteth the vail, and maketh the shadow to flye away, and scatters the clouds, and breatheth forth it self in purity, and makes the ayr clearer, so that its brightnesse shineth more purely forth to them, and in them; because the heart is more open to receive its vertues in, yet the same purity and vertue remains still, and the same grace keeps its purity and property in it selfe, and its power and sufficiency is always the same, though it do not appear so to the creature: So this I say, and is my testimony of the grace of God which is the gift of God, which hath appeared in some measure

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ſure more or leſſe unto all men, and convinceth and ſhews groſſe and open evills, even the ſame grace by its vertue and power, leadeth from the leaſt or impureſt thought, and ſhews the ſecreteſt evils that lodgeth in the heart, unbelief, and alſo every temptation unto ſin; and this ſhall be witneſſed to be the truth by the whole earth in the day of the Lords appearing, and is now witneſſed by all the children of Light who believe, with whom I have fellowſhip in the pure living ſufficient, perfect grace of God, which is Gods free gift, which in ſome meaſure hath appeared to all, whereby all are left without excuſe: And herein is the wonderfull love of God made manifeſt to all man-kinde; and all that turneth to his grace, will ſee he hath long waited to be gracious in his grace, which is near, that all man-kind might be partakers of his bounty, love, mercy, favour, and free gift, by which juſtification cometh upon all that believe.

Therefore my bowels and heart is more open in this unto all, becauſe many have erred for lack of knowledge, and have wandred aſide, becauſe they have not found a true guide. Therefore in dear love unto all upon the face of the Earth, where this may come, I write and let out my boſome into this thing, that they may alſo be partakers with me of the free love of God, and the free grace of God, by which I am ſaved, and know the *wall which is ſalvation, and the gates which are praiſe*, which the Saints are compaſſed about with, and enterd in at; and for the ſake of ſuch who thirſt after God, and the knowledge of him, I write for their information, and not to ſatisfie critical men, nor them who are in the Philoſophy and vain deceit, who are ſwollen big in their fleſhly underſtanding, and puffed up in their earthly mindes; for by ſuch I deſire not any teſtimony, neither acceptation.

But now to come to ſpeak of that which many are doubting about; that is to ſay, the grace of God which bringeth ſalvation, which hath appeared to all men, whether this be a ſufficient Leader and Teacher of it ſelfe, if it be received; but in order to the thing in hand, let all take notice of this, that when I ſpeak of the ſufficiency of grace, and that it is a

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ſufficient Teacher: I do not ſpeak of it diſtinct from Chriſt, or of a thing ſeparated from the power of God; but one with it, and him from whence it comes; for as he is ſalvation it ſelfe, ſo the grace of God is of the ſame nature, by which he manifeſts himſelfe and his ſalvation to them that believe, and alſo reveales his witneſſe in them; for where the appearance and preſence of Chriſt is manifeſt, there is his power and ſtrength manifeſt, either to condemnation or ſalvation; and though his pure appearance and preſence is one in it ſelf, yet them that have marred his countenance, and pierced him, his preſence always hath been, and will be very dreadfull and terrible; but unto them that believe, and have continued with him in his temptation, and have ſuffered with him, and have longed for him, his appearance and preſence will be amiable, beautifull, and lovely, ſweet, pleaſant, delightful, deſirable, glorious, and admirable; ſo that they who have ſeen it, have been melted into tears, and diſſolved as into water, becauſe of his love and beauty, who is the chief of ten thouſand. Oh! that all that long after him may wait for him in patience, in that wherein he will appear, they ſhall ſee him, whoſe ſight will be a recompence for all longing, and thirſting, and deſiring, and waiting, the ſenſe of longing and thirſting will be taken away, when he that makes glad the heart appeareth, who lifteth up the light of his countenance, and maketh whole them whoſe hearts have been broken for him whom their ſouls loved; therefore all wait, and think not the time long: Keep in your minds to his grace, which is his appearance, and him you will feel, and ſee, and be ſatisfied, and ſay, *This is he we have waited for, let us rejoyce and be exceeding glad; for now he is come, and his reward is with him,* to give every one that wait upon him in purity, full contentment and ſatisfaction, where peace comes to be felt, *and joy unſpeakable which is full of glory.*

And though God, out of his everlaſting love unto the ſons of men, hath followed man, and hath called him to return; yet that nature which is above in man, which hath tranſgreſſed the life, doth alwayes reſiſt the drawing of the Lord, and is not ſubject to the law of God, neither to the *grace of God*

God which teacheth to deny all ungodlineſſe and worldly luſts, that hath beſet and compaſſed the creature about as a thick cloud, and always maketh war againſt the ſoule; that till there be a liſtning unto that which ſheweth ungodlineſſe, which hath power in it ſelfe. None hath power neither dominion over that in themſelves, which leads into the tranſgreſſion: Therefore, though God who is ſalvation it ſelfe, hath let out himſelf ſo farre, and hath appeared in his pure and perfect grace unto all men, yet all have not received grace; For, though the Lord profer his gift intentionally, that the creature might receive it, and ſo have benefit, and partake of its living vertue and operation; yet while that hath preheminence in man, which is contrary to grace, that will never receive it, becauſe it is contrary to the life of the corruptible, and takes its life away, and mortifies and ſlayes the enmity; therefore all muſt be ſtill and quiet, and wait in that which is pure of the Lord, that they may feel that raiſed up (which receiveth grace) above the corruptible thoughts and deſires of the carnall mind; but many who talk of free grace, have put no difference betwixt the precious and the vile, but hath put them upon doing and working, who are in the enmity, and curſe, and in death, and ſo hath brought forth dead works; notwithſtanding all performances, they being dead to the life God; another acteth in them, even he which hath the power of Death, which is the Devill, and ſo have not known that which was precious in themſelves, could not miniſter unto that which was precious in others; but have been Miniſters of Death, and have miniſtred to Death, and ſo Death nouriſheth it ſelfe in all them who are not yet come to the ſeparation, to ſee betwixt the precious and the vile.

Now though all have not received grace, ſo as to ſave them from the committing of ſin, the fault is not in God; *Iſrael would have none of my counſell, they ſtopped their eares*: Neither is the fault in the grace which hath *appeared unto all men*. Neither is it becauſe of it's imbecillity and weakneſſe; but becauſe it is not hearkned unto, and waited in, and obeyed, believed in and received: For this eternall

truth which ſhall for ever ſtand, the leaſt meaſure of the grace of God hath power in it ſelf to ſave man from committing of that evill or ſin which it ſhews man: And as it is received, the power comes more and more to be made manifeſt, where all that believe comes to be preſerved out of evill.

Object. *But ſome have ſaid, and now ſay, there is common grace, and preventing grace, and reſtraining grace, and ſaving grace, and the former, that hath appeared to all but the latter hath appeared to the Saints, and to the elect onely.*

Anſw. Grace is Gods pure and perfect gift, and is but one thing; I ſpeak not of quantity, but of quality; not of ſo much, as that the fulneſſe of grace hath appeared to all; but of a meaſure of that fulneſſe which is in Chriſt the head, although I do not divide the leaſt meaſure from the fulneſſe in quality or nature, for it's one and the ſame; for that which ſhews a man he ſhould not lye, nor ſwear, that is as pure according to it's latitude & proportion, as that which ſhews a man all that ever he hath done; and that ſame grace which leads a man from drunkenneſſe and exceſſe, is as pure, and of the ſame kind and nature as that greater proportion which leadeth a man from all ſin, I ſpeak what I have ſeen from the Father, though the dark world cannot receive it: But people have been blinded and darkned with ſounds and diſtinctions which men coyn and frame in their natural reaſon, and by their natural parts, which is out of the life, although I do not condemn naturall parts, which are purely naturall, if they keep their bounds and compaſſe; that is to ſay, to the management of naturall things of the viſible creation; but the things of Gods kingdom are of another quality and nature, and cannot be reached unto by the natural; but as I ſaid, men through diſtinctions and names hath wracked peoples minds, and confounded their underſtanding, and have led them into a thick wood, or a wilderneſſe, ſo they know not where to get forth, neither what the thing is, of which one ſpeaks, becauſe not being ſpoken *through the enticing words of mans wiſdome*, which darkens the counſell of God. Now that which ſhews a man evill after it be committed, is the

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pure appearance of God : And that which shews a man the temptations when they arise, that is the same; now this they call common, and that which preventeth a man, and keeps him back, that he lend not his heart, nor puts forth his hand to commit evill, but restrains a man from it, is not that saving out of evill, and that which stops the adversary in his way that he enter not; but preserveth the Creature out of defilement, and saves him from it, is not this saving? is not this the same thing that the Apostle, who was well acquainted with the grace of God, and of it's operation wrote of to *Titus*? *That grace of God which brought salvation*, which had appeared, and doth now appear to all men, which taught self-denyal, them to deny worldly lusts, and also to live godlily, or like unto God in this present world, and now doth the same; is not this sufficient to believe in, and sufficient to save? Now I do not say but there is a greater measure let out unto them that are converted unto God, then is to them that are convinced of their evill by the same grace, yet still it is one and the self-same thing; one gift, yet a greater measure of one and the same pure vertue and power which is given to them that obeys the life, which is already made manifest by its appearance unto all.

Object. *But some will be ready to say that this is errour, and that which is contrary to the Scripture, and to orthodox Teachers; that the grace which is saving, is near all men, and hath appeared to all men.*

To that I answer; Though grace be saving in it self, even the grace that hath appeared to all men, and may be truly called *saving grace*; yet to them that believe not in it, neither are taught by it, it convinceth and shews evill, and checks and judges for it; yet there is no variation nor change in the gift of God, but as it worketh upon different objects; for faith and unbelief are two different things, as light and darkness are different, and so the word of his grace is the *savour of life unto life*, (that is to say) unto them that believe, and is the *savour of death unto death*, unto them who are in the unbelief, who indeed are dead while they live, yet here is the same grace, and the same word of grace, yet here is dif-

ferent operations; ſo *the Lord killeth and maketh alive*, yet the ſame Lord; the Spirit convinceth of ſin, and reproveth for ſin, and alſo conſolates and comforts; here is *diverſity of operations, yet the ſame Spirit*, which never alters.

Obj. But *further, ſome may ſay, If that it be ſaving grace, or at the leaſt a degree, and a meaſure of ſaving grace, that hath appeared to all men, then how is it that all are not ſaved by it?*

Anſw. Becauſe I would all ſtumbling-blocks were removed away, that the path might be made plain, that all might come to believe in that which is Gods gift, in which there is power and ſufficiency; therefore I am conſtrained by the grace of God to declare of it, and to bear witneſs to it thus largly, which I know will be to the edification of all that hunger after righteouſneſs. All are not ſaved by it, becauſe they believe not in it, neither are taught by it, yet its validity, power and vertue, is nevertheleſs in it ſelf, and though them that are careleſs and heedleſs, ſay we feel no power nor ſufficiency in it to ſave us from ſin, yet this makes not void their confidence who have received it, and knows its power, which hath given them power, and alſo ſufficiency to do the will of God; what though unbelievers, who are in the alienation, ſay there is no beauty in Chriſt, neither form nor comlineſs; this makes not his glory void, *who is the expreſs Image of the father, full of grace and truth*; the Diſciples ſaw it, and bore record of him, who were in the faith, and the Phariſees ſaid he had a devil, who were in the unbelief; but in brief, this is my teſtimony, that the grace of God, the perfect gift of God, which ſhews ungodlineſs, and leads from ungodlineſs all that are taught by it, is a ſufficient teacher of it ſelf, I mean, as the power of Chriſt through it is made manifeſt unto all them that hearken to it; *Paul* a Miniſter of the word of reconciliation, who *was rapt up into the third heaven, where he ſaw things unutterable*, came to be tempted and buffetted with the meſſenger of Satan, and fear and doubting roſe up in him, and he prayed unto God thrice, and this anſwer was given unto him, *my grace is ſufficient for thee*; ſo this is evident to all underſtandings, who are opened by the Lord, that which ſhewed him the temptations, and Satans meſſengers, and Satans buffetings, was ſufficient to preſerve him,

him, and so is it for all who singly are kept to it and in it, sufficient to shew ungodliness because of its purity, and to lead from worldly lusts by its power, and to teach the will of God, and to live like unto God in this present world; and this testimony I bear of it, and to it, even what as I have felt, and tasted, and handled of its sufficiency, and vertue, and power of its operation, for the confirmation of the same truth, which is believed by many brethren, and also for the information of them who thirst after the Lord, and for the opposition of all the gainsayers and opposers of it; which testimony I commend to that of God in every man, which will witness me herein in the day of God, when all hearts is opened, and all falshoods and truth is made manifest, in the mean time shall rest in that which I have declared of, in which there is pure and perfect peace.

A word to you wise men of this world, who are glorying in the sound of words, and worshipping outward appearances; to all wise and litterall professors, who think you are worshipping God aright, who think to search into the deep things of God by your natural wisdom, learning, and parts, and study.

GOd hath broken open the seals of the great deep, where the wonderful unutterable things of God is revealed, from whence eternal wisdom is flowing forth to his little ones, whom he hath sanctified from the womb, and his power and glory is he sheding abroad, and making it to flow forth as though it issued out of a womb, by which power and wisdom you are all weighed, even by one who is swaddled about with righteousness, and girded up with the girdle of truth, you are all measured as with a span, and are all weighed as with a scale; all your parts, tongues, languages, interpretations, significations, wisdome) that is come to be enjoyed by them who have believed in the true light *that lighteth everyman*, wch rounds you all as a heap, & measurs you all as with a line; your breadth, length, height, & depth; your parts, tongues, languages, interpretations, is but all natural; words are but empty sounds,

though there be many languages, and each have an interpretation and a signification, they are all short to declare the life, the immeasurable being of eternal life, you with all these are on heaps, disjointed one from another; your Rhetorick, Philosophy, your framed and devised disputations, your tongues, and the significations of all tongues cannot know the mind of the Spirit, neither knows the original of eternal salvation by all these, and so not knowing the signification of the living eternal spirit in your selves; you invent, study, devise, forms and frames up things in your carnal mind, by the strength of your learned, studied, devised parts, and framed speeches, and hath filled the whole world with your dark muddy conceptions, and hath led all out from seeking after the living wisdom of God, which is from above, which was before your tongues and languages was, and they have sucked in your conceptions and distinctions, and your devised fables, and your imagined worship, that many have lost the sence of any thing of God in themselves to guide them, and when you have come as far as you can in those things, and have devised in your minds, by the strength of those parts natural, you are farther from the knowledge then before; and all that hear you and sucketh in your conceptions and imaginations into their hearts, they are farther off Gods true knowledge then they were the day in which they came out of their mothers womb; it is a lamentation to see how people are gone out of the pure simplicity which is in Christ, into subtilty and deceit stuffed up full, brim-full of that which must be all poured out as water, before they and you all come to the least measure of Gods true and saving knowledge. Oh a dreadful day is come upon many, and it lingers not, but will come swiftly as a thief upon you who have taken away the key of knowledge, and gives people that which will not open, and tells them of a litteral carnal thing that must give them entrance; you and all they will be shut out together, among the uncircumcised as fools, though you count your selves wise men, your wisdom will perish, and your honour will be laid in the dust; the time hastens, it is the word of truth to you all.

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And you litteral professors, who have got the Scripture into your head, and into the carnal mind to talk on, and are run into so many heads, you are almost past numbring, and hath exalted so many horns, yet the number is read, the number of the heads of the beast, and the number of his name; you have taken up things, and are exalting a visible shadowish practise, and neglecteth the life, and are making Idols of those things which were but a figure and a representation, in their purest time; now you like the Pharisees are limiting the Lord, that if he will not appear unto you in those things that you have prescribed unto your selves, and fetched in from the letter, and gotten it into the fleshly part, which is heaped up as a mountain in many of you so high, above Gods pure witness in you, and so high above the appearance of God in you, that you have quite lost the sight of that in your selves, which should give you the knowledge of the living God, and make you sensible of his pure presence; I say, if he appear not in the way, you would limit him to, in those things you would confine him in; you cannot receive him, the Lord open your understandings, that you may see your selves, and how frothy, vain, light, and wanton you are; one with the world in all things in the very ground, pretending liberty in Christ, and priviledge in him, when you may see you are servants to corruptions, and to many noysom lusts that makes war. Again, what are all outward appearances any more but as a Curtain, or as a veil, and as a shadow, in respect of Christ, Gods righteousness within, but you are filled so full of your apprehensions of his righteousness at a distance, that you have forgotten all at home, and your own conditions; for his righteousness will not be a cloak for your self-righteousness and unrighteousness, and if Christ be not formed in you, Gods righteousness, and live in you, and act in you, and work his work in you, you are in the self-righteousness, and a talk of imputation, will not save you while you are not in that capacity, & nature, and faith, unto whom his righteousness is imputed. Are you not weary with tumbling up and down among the earthly Hills, among which you have situated your selves? Do you not see your land grows barren, and your possessions dry, and your wor-

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ſhip dead, heaven rains not on you, the bottles is ſtopped, the dew falls not on you; you wither daily as a ſtick without ſap; what, have you found that which will laſt unto perpetuity? oh! nay its ruſted already; it's canckered already, it's moth-eaten already, it's fading, the glory is ſtaining, the renown of all earthly things is ſading, and all terreſtrial appearances, though never ſo glorious, they are all to ceaſe; a conſumption is coming, blaſting is near, there will be no more glory in theſe things, they will flye away as a ſhadow when the Sun ariſes; your riches are waſting, when will ye ſeek after that which endures for ever. I pity you who have had breathings after God, & hath ſate down at eaſe in that which is not eternal. Be warned, return home, conſider, ſee what corruption thou haſt power over now, which had once power over thee? Doſt thou reſt in that faith, that thou ſhalt never be cleanſed here? that faith is curſt, it's reprobate, its rather properly unbelief; It's not the faith of Gods elect, by which they were ſanctified, and overcame the wicked one in themſelves by the power of Chriſt, who is able to ſave, and manifeſts his ability in all them that believe in the light, which they are enlightned withal, through which he manifeſts himſelfe to the Creature, and makes known his power in the Creature, to redeem the ſoul out of death, and to redeem the Creature from under the bondage of corruption, to ſerve him in the free ſpirit of God, in which the ſons are made free from ſin, from the act and guilt, they become the Temples of the holy Ghoſt: How far you are from this many of you conſider, who are yet temples of uncleanneſs, and a habitation for many noyſome luſts; repent and minde that which empties you of your thoughts and conceitedneſſe, that you may know poverty of ſpirit, that the kingdome may come unto you, and be yours in poſſeſſion, elſe you are everlaſtingly miſerable; and this is the true ſtate of many of you, own it and repent, that if it be poſſible you may finde a door of mercy yet opened unto you, and that you may enter in thereat; for it is not ſetting up, and conforming to a viſible practice without that will juſtifie you, while that which is in the tranſgreſſion, and hath tranſgreſſed the life, and hath

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disobeyed the light in your consciences (is head in you and above the pure) that will not recommend you unto God; neither can you have any accesse, or acceptation with God in that state, till you come out of the waters upon which the Whore sits, which is unstable and boysterous, and reels too and fro, and unsetled; which is all to be dried up, and all the springs cut off that nourishes; and you must come to the Rock, before you know any thing that will endure, to build upon, which rock is Christ, who abides for ever; but you are all gone from that which should give the knowledge of him in your selves, and doth not retain him in your knowledge; neither that which gives the knowledge of him, the light of his Spirit which shines in your hearts, making manifest in your hearts the intention of your hearts, when motions unto evill do arise; This must you all come to, before Gods salvation or redemption you come to know in your selves, or have the witnesse of Gods holy Spirit, without which there is neither seale nor evidence, nor assurance enjoyed or felt of the love of God. The time of restoring is come, and many are restored again into Gods covenant, and are delivered out of the jaws of death, and feels him who is the healer of the Nations, and the restorer of the desolate places to dwell in: but first you must come to see those places made desolate, wherein the wilde nature lodges, before you come to have a share in the restoration: Come off these barren mountains where you are feeding, to Christ the life of men, who hath lightned you, and wait in it that you may feel his mind in your selves, and the signification of the Spirit of truth from your own spirits, or else you will still erre for lack of knowledge, and perish for want of understanding, and so lay down your heads in sorrow.

The kingdome of God, and of his Christ declared in some measure as it is revealed, what it is, and where it is to be waited for, and how it cometh to be revealed to them, and in them that believe; that all who are waiting for it, may know wherein it consists, and so receive the end of their hope, and the end of their expectation, and know the Dominion, which hath no end.

THe Lord hath prepared his Throne in the Heavens, and his Kingdome ruleth over all; his dominion is an everlasting dominion, and without end. God is a Spirit, his Kingdome is spiritual, his habitation is sutable to his own nature; he is immortall, his Kingdome is so; he is light, his dwelling place is so, a pure scituation in which there is no uncleanneſſe, nor ever shall be: It's eternall dignity, it is an immutable being, that remaineth always in it's purity and pleasantneſſe: Eternally glorious, it consists in power, in righteousneſſe, in purity, in joy, in hope, in peace, in life, in vertue eternall: In quietneſſe, it's a quiet habitation, it is incomprehensible, unsearchable, and indeclarable; words are too short, they are but as sounds, as vayls: It is unexpreſſible, in it is the treasure-house of wisdome, out of which all that believe in him, (who is the King of eternall and immortall glory) comes to receive of his wisdome, of his life, of his power, vertue, righteousneſſe, and comes to enjoy him, *who is the fulneſſe that filleth all things*, whether visible or invisible, whether terrestrial, or cœlestial; his power is over all, his dominion is over all, who is eternally bleſſedneſſe it self, and felicity it selfe; who makes all that believe in him to partake of his kingdome, of his grace, of his power, of his dignity, of his dominion, and of his glory cœlestiall; but these things are hid from the world, who are not redeemed from the earth, neither never looks to be while they are in the

the body: Unto such I say, Gods kingdome you shall never see, nor enjoy, while you are in that faith which is reprobate, but may be truly called unbelief, although you imagine a glory, and a kingdome in your earthly minds, and dream of a thing to come, sutable unto that wherein your glory now standeth; but that will all fail, and those imaginations will be confounded, and dissolved into nothing, because they are centred in that which is out of the truth, Christ, and so are without ground or bottome, and are out of that which should give you the sight and knowledge of God in your selves and his kingdom.

Christ when he taught them that followed him, exhorted them, that first of all they might seek the Kingdom of God, even while they were in the body, *Mat.* 6. & 36. The Pharisees were gazing abroad in their earthly knowledge, although they had the Scripture that declared of Gods kingdome, yet they knew it not; and this generation is the same who are in the same nature, and in the same wisdome which is earthly and litteral, and they are imagining as the Jews were, and are *loe here, and loe there*, in this observation and the other, and look to see it there. Nay, Christ said, *The kingdome of God is within you* to the Pharisees: And he bade them and others seek it first; what strange Doctrin was this might the Pharisees say; he saith *the kingdome of God is within us*, and yet bids us seek it: Need we seek that which is in us may professors say? Yes, it's like a pearl hid in the Field; it's like a grain of mustard-seed among many great seeds, which is not easily found; it's like a piece of silver lost in the house among much rubbish, till that be swept away thou wilt not finde it; thou must dig deep, sweep clean, search narrowly before thou find it; although he said to the Pharisees, *the kingdome of God is within you*, he did not say they were possessors of it, or that it was theirs; but to the Disciples whom he taught to pray in faith *thy kingdome come*, & they came to find it; that which they prayed for, that pearl, that groat, that grain of mustard-seed which it was like; & having found it and believed in it, he said unto them, *Matth.* 5. 3. *Blessed are the poor in spirit, for theirs is the kingdome of God.* And in *Luk.* 6. 20. *And he lift up his eyes on his*

Disciples and said, blessed be ye poor, for yours is the kingdome of God. They had seen it, and were possessors of it, it was theirs. And Christ said unto his Disciples, *There are some of you standing that shall not tast of death till ye see the kingdom of God come in power.* And his words were fulfilled; they declared what they had felt and seen; and some of them say, *The kingdome of God is not in word, but in power.* And *Paul* to the *Romans* writes, *Rom.* 14 17. who was also made partakers of the same power and the same kingdom; he spoke his knowledge of, and said, *It's not meat nor drinke, but righteousnesse and peace and joy in the holy Ghost.* And the *Colossians* who had waited for it, and believed in that through which it vvas revealed; the Apostle vvas in the same faith, *Colos.* 1. 12. & 13. *Who hath made us meet partakers of the inheritance of the Saints in light; who hath delivered us from the power of darknesse, and hath transformed us into the kingdome of his deare Son:* And those things vvere seen in the body, and vvitnessed in the body: And the Apostle to the *Hebrews* saith, *He that believes is entred into the rest.* And this and all these things vvas feeled vvithin by the seed immortal the birth immortal, and they that witness the birth immortal to live in them: One said, *Who hath made us joynt-heirs with Christ who is the King of eternall glory,* and they were Joynt-heirs with him of the Kingdome that fades not away, and all that ever comes to see the Kingdome of God in the spirit, which is spiritual, must wait in the spirit, and in it's manifestation, that so God and his Kingdome, and the things of Gods Kingdome may be felt and seen and enjoyed in the Spirit which is glorious.

Obj:&t. *All this which thou hast spoken may some say is the Kingdome of grace; and that we hold there is a two-fold kingdome, the one of grace here, the other of glory hereafter; which none comes to enjoy glory, nor any part of it in this life, or in the body.*

Answ. People hath long been blinded with confused distinctions about names; and being full of imaginary thoughts and conceptions, have brought forth foolish and unlearned distinctions; and that which God hath joyned together, they would separate: Grace is glorious, and glory is gracious; he that

that can receive it let him; the kingdom of God, which was like a grain of mustard-seed, afterwards it became a great tree; the tree in its strength, and glory, and height, is more glorious then when its in the seed, yet the seed and the tree is in nature, and quality, and kind, one; if the kingdom be in dominion in purity, and power, and glory, is not here unity? yet a greater measure, yet still the dominion is one, the power one, the glory one, and the thing one, wherein grace standeth and glory standeth, wherein the kingdom standeth; grace is glorious, *Eph.* 1. 6, 7. *Having predestinated us unto the adoption of children, to the praise and glory of his grace, wherein he hath made us accepted in the beloved.* In the fathers house there are many mansions, places in the kingdom of God, there are many heavenly places, and they that walked *to the praise of his grace*, came to sit also in *heavenly places*, Eph. 2. 6 through grace, salvation, through grace glory comes to be revealed in the earth, *Isa.* 6 3. *The earth is full of his glory*; he that makes heaven and earth glorious, is glory it self, from whence grace and every degree of glory receives its being; the least measure of Gods strength and power is glorious, and to be gloried in, in the Lord, by all that have seen it; things might be declared which God hath revealed, which is not lawful for me now to utter; *for as one star differs from another in glory*, yet all glorious, *even so is it with the children of the resurrection*, who are quickened and made alive, and raised from the dead, and fashioned *like unto his glorious body*, partakers of the glory of God, of his kingdom, of his power; the power is his in which the kingdom stands, the kingdom his wherein glory stands, the kingdom, power and glory stands all in him who is the glorious God, and the God of eternal glory, who is revealing his power, his kingdom, and his grace, and his glory, unto all that patiently wait upon him, in that which yet is as a grain of mustard-seed; they will come to feel his presence, his power and glory revealed in their hearts, through the spirit, and injoy God in his kingdom, in his power, and in his glory, and through faith shall see the weight of glory, which God and Father of our Lord Jesus Christ will reveal unto all that patiently wait for his appearance, and in his appearance.

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Obj. *But some will cry out, grievous blasphemy and error; what, I think you look for no other glory but in this life, nor for no other kingdom, but what you enjoy in this life; thus I know dark spirits reasons.*

Answ. The Saints looked not after any other glory but that which stood in eternal life, and in the immortal life, and in the uncorruptible life, and the Country they sought after, was that which God was the maker and the builder of, and they looked and waited to receive of his power in which the kingdom standeth, and did in this life (I do not say the full weight of glory) and to know and injoy, and to be made partakers of his eternal dominion and authority, is that which all his Saints in measure witness, and in due time, came to injoy through faith; for by faith they saw him who was invisible, and the things of his kingdom, which is invisible, spiritual and eternal; but to speak of the carnal corruptible life in the flesh, who are dead while they live there, that life, neither the kingdom, nor the power, nor the glory of God is revealed to them, not till after the death of that life, and till after the death of him who hath the power of death, which is the devil, which ruleth in the hearts of the children of disobedience, where all the mysterie of Gods kingdom is hid from, from their eyes, and ever shall while in that state; and so let the serpent be blind, and they that have an ear to hear, blessed is that ear, for the kingdom of God is come nigh unto many, and the salvation of God, and the power of his Christ is seen by many, honour and praise unto him everlastingly, who is the onely potentate that puts down all authority under his feet, that God may be all in all, but first every one must come to feel in himself the kingdom, which is as a little grain, in himself, and in it believe, before any can come to know the kingdom, or wherein it consists, and after it be known in its measure, yet this is far short of glory in the fulness; so many may come to be partakers of the power in some measure, yet this is far short of the eternal weight of glory; *He that believes is entred into the rest*, and made partakers of the heavenly gift, and of the heavenly power, and of the heavenly grace, which is glorious, and doth witness a heavenly place in Christ Jesus, and yet many ene-

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mies to be ſubdued, and much of the heavenly habitation, which they ſee not, which comes to be revealed as there is an abiding in the faith, which ſtands in Gods power, in which the kingdom ſtands, the myſteries of God and of his kingdom, comes in due time to be revealed; through death they come to be known, (that is to ſay) through the death of death; for *Iſrael* the true type, after they paſſed over *Jordan*, and had taken *Jerico* and *Aie*, and had made an entrance into the land, yet there was many enemies to be ſubdued, and much land and poſſeſſions, which they were not made partakers of long after, even ſo after there be of the true reſt injoyed and poſſeſſed, and an entrance made into, yet there is many enemies to be ſubdued, and much of the heavenly inheritance to be injoyed by them that ſtand in the power which giveth dominion over ſin, the devil, hell and the grave, and they come to be made partakers of God, and ſo the enmity being ſlain, man comes to injoy God who is eternal life, and comes to receive the Crown immortal, which God the eternal power & ſtrength giveth in due time, to them that wait in patience and in faith, through which the immortal inheritance comes to be revealed to all the children of light.

And ſo to conclude in few words, this I ſay unto all, who are longing after God, and waiting to feel his power, keep in your minds to the pure meaſure of Gods holy ſpirit, and therein wait to ſee his kingdom, and his dominion, and to be made partakers of it, which brings the world to an end; and will let you ſee to the end of it too, before it was, and him who is now glorified with the father in the kingdom of God, with the ſame glory he had with the Father before the world began, and who ſo comes to the end of the world, and to the beginning again, comes to ſee him and his glory, and the kingdom of glory which fades not away, which who ſo comes to enjoy, are eternally happy.

Lond. the 16. of the 4. moneth, 1657.

THE END.